

The true Souldiers Convoy.

A Sermon preached upon the
xvjth. day of May 1640, vpon
a prayer day, for the Prin-
ces good successe in
going forth to
warre.

By

WILLIAM BRIDGE.

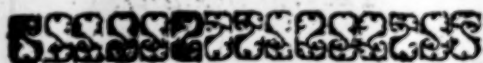
*Thou hast broken Rahab in pie-
ces as one that is slaine,
thou hast scattered thine
enemies with thy
strong arme.*

Psal. 89. 10.



IN ROTTERDAM.

Printed for Thomas Lappage and are to be
sold at his house on the Iron Bridge, 1640.



To the Reader.

REader; out of desire to the good of Gods people, and in respect of these trouble-some times, it was thought not altogether unfit by some friends, to print these few notes, in reading of which thou art desired not to expect much compleatnes of dependency or stile, as not being ordered to the presse by the author himselfe, but by a very weak hand: whatsoeuer therfore thou shalt find herein profitable, that improue: if any thing otherwise, that conserue by Christian loue and the God of loue be with thee Amen.



Numbers cha: 10. the middle
of the 35 verse.

*Rise up O Lord and let thine
enemies be scattered.*

THis chap. delive-
reth it selfe into
foure parts.

In the *First* part the
Author speaketh of the silver
Trumpets and of the matter
and use of them.

Secondly he sheweth the
march of the children of Israel
under their severall standards.

Thirdly he speaketh of a

A2 con-

I

2

3

conference had betweene
Moses and Hobab *vers. 29.*

4

Fourthly you haue Moses
prayer : *And they departed
from the mount vers. 33. and
the Arke of the couenant of
the Lord went before them in
the three dayes iourney, &c :*
*And it came to passe when the
Arke set forward, that Moses
saide, Rise up O Lord and let
thine enemies be scattered,*
when they remoued still they
prayed, when they sett forth
with their army, they used
those words: *Arise O Lord &
let thine enemies be scattered:*
when they returned with their
army at the latter end of the
yeere, or at any time, they
saide, *Returne O Lord unto the
many thousands of Israel.*

You haue here their going
forth, arise O Lord &c & it is as

if

if hee had sayd thus : O Lord thou hast promised thy presence to thy people and therefore thou hast giuen them thine Arke, the outward signe of thy presence, now we are to goe forth to warre, and that is a dangerous worke, oh let us not goe alone without thee, but let us haue thy presence, wherefore *arise O Lord and let thine enemies be scattered*; He doth not say thus, O Lord we entreate thee, giue us good munition or good prouision, or (that which the world calleth the nerves of warre) giue us money, but as if he would shew that Gods presence is most desireable to an army, & that Gods presence is their munition and prouision and containeth all things, he saith *Arise O Lord &c.*

These words containe some thing implied, and something expresse:implied two things.

1 *First* that God hath enemies, that seems to be granted.

2 *Secondly* that God sleepeth to his enemies, therefore hee saith arise, these implied:expresse three things.

1 *First* the matter of the petition, and that is that God would arise.

2 *Secondly* the effect of Gods rising, that his enemies may be scattered.

3 *Thirdly* the occasion of this petition, that is *their going forth to warre*: from these wordes, then *Moses said* Accordingly there are three notes or observations that I intend (God willing) to run through at this time.

The true Souldiers Conuoy.

7

First that God himselfe hath many enemies.

1 Obs.

Secondly as God hath enemies, soe sometime he sleepeth to all their enmitie.

2 Obs.

Thirdly though God sleepeth and they worke, yet there is a time when they shall be scattered, and when God ariseth, they are scattered.

3 Obs.

Fourthly our prayers awaken God.

4 Obs.

Fifthly, when the people of the land goe forth to warre, Gods people should go forth to prayer

5. Obs.

First, God himselfe hath many enemies, Let none wonder at this, nay rather wonder that God hath any friendes in the world it is so wicked, the Scripture is full for it, in that Psal. 8: vers. 2. Out of the mouthes of babes and sucklings hast thou ordained strength

1 Obs.

because of thine enemies. Psal
37.20. But the wicked shall
perish and the enemies of the
Lord shall be as the farr of
lambes. Psal. 74. 4. Thine ene-
mies roare, &c. Ye know the
Psal. For loe thine enemies O
Lord, for loe thine enemies.

Pf. 92.9

Reas. 1.

Rea 1. Those that are in league
and covenant one with ano-
ther, haue common friends &
common enemies. Gods chil-
dren are in covenant with God,
and therefore they having ene-
mies, God hath enemies,

Reas 2.

Gal. 5.

17.

2 There is a special contrariety
betweene God & the world,
the flesh lusteth against the
spirit and the spirit against the
flesh, for they are contrarie :
take but this one instance in
this matter of contrariety, to
see how contrary God and the
godly are to the Devill and
the

the wicked. Let a thing be never so bad, God and the godly will turne it to good and Gods honour: Let a thing be never soe good, the Deuill and wicked men will turne it to bad and Gods dishonour: now enmity being nothing els but enlivened contrariety, and there being such a contrariety betweene God and the world, it cannot be but that God should haue many enemies, 3. That which maketh a thing so, is more so, if a man loath a beaker or vessell because phisick hath been in it, he loatheth the phisick much more, and if the world hate the godly because they are godly, then they hate God much more, now the godly haue many enemies and that for this reason because they are godly, therefore God himselfe

Reas 3.

A s

hath

hath more.

Rea. 4.

Further when two are at a great distance and neither doe yeeld, buckle nor comply to, or with one another, there must needs be a greate enmity: now saith our Sauour Christ you cannot loue God and Mammon, you must loue the one and hate the other, God will haue no complying: and for this reason the Senate of Rome, as the Historians giue it, would not acknowledg Iesus Christ to be a God, because he is such a one, (said they) as if we acknowledg him to be God, he will not let us acknowledge other Gods, other Gods will comply & be content we shall acknowledg others also, but for this Christ, if we acknowledge him we must acknowledge none other, now God is very
incomplying

incomplying in all his wayes
therefore certainly God him-
selfe must needs haue many e-
nemies; & very deadly: Hence
we may see that it is no strange
and new thing for us that are
the people of God to meete
with enemies: why should we
be discouraged though we
meete with enemies? Are we
better then our Lord and Mai-
ster? shall God himselfe haue
many enemies, and shall we
thinke to haue none? It was
the complainte of a heathen
man, I haue enemies, his
friend standing by gaude him
this answer, but that is worse
that thou hast no friends, though
a man haue many enemies, yet
if he hath some faithfull friends
he may comfort himselfe
thus, though I haue most bitter
and vile enemies, yet I haue as
fast

use.

*Inimi-
cos ha-
beo*

*sed
peius est
quod a-
micos
non ha-
bes.*

fast & sure friends : so that here is a further argument to shore up our unbeleeuing harts God himselfe hath many enemies.

Objc. But my enemies are such as doe pretend friendship:

Ans. And truely soe are Gods enemies such as doe pretend loue. I pray you tell mee, I put it to your owne hearts : who are those that doe pretend more loue to God then the breakers of the second commandement , that doe make images ? and wherefore doe they soe : Say they we will haue an image of Christ, wheresoever we become, that we may always be put in mind of Christ, what a mighty pretence of loue is here, & yet the breakers of the second commandement are saide to be haters of God : it is not saide soe of
of

of the breakers of anyo f the other commandements that they are haters of God, but of those that breake the second commandement: visiting the iniquity of the fathers vpon the children unto the third & fourth generation of them that hate mee: soe that though they pretend most loue yet they are the most haters.

But for my enemies the Lord knoweth I haue done them no wrong but good:

2 Obje.

Ans. I pray you hath not God done good unto his enemies? God hath many enemies, and what hurt hath God done them? Haue you enemies? God hath soe: Haue you many enemies? God hath soe: Haue you many false enemies God hath soe: remember this doctrine, God himselfe

Ans.

himselfe hath many enemies:
the second obseruation is,

2. *Obs.*

As the Lord hath many enemies, soe he is pleased for a time to sleepe wth his enemies:

Pf. 44.

23.

1. *King*

18. 27.

he sleepeth, therefore it is saide here arise: arising is opposed to sleeping, Lord why sleepest thou? but what is that? not that we should understand it literally, for so the Prophet derided Baals Priests; cry aloud it may be your God sleepeth: but understand it metaphorically: A man is saide to be a sleepe when he is so intense about one busines that hee doth not regard another, that busines which hee doth not meddle with he is saide to be a sleepe to: soe now when God shall haue many enemies, and they shall blaspheme his name and reuile his people

people, and hinder his ordinances: and God shall be deafe to all their blasphemies reuillings, and all their wickednesse when they shall persist in euill and bring their ^{own} wicked devises to passe, and yet God shalbe as it were blinde to all their dealings, then God sleepeeth to the enmity of his enemies: would you know the reasons?

First of all, it may be the enemies are not yet great enough for God to contend with: the Eagle doth not hunt after flies, and a lyon doth not harnessse himselfe to battaile against a poore worme: it may be the malice of the enemy is not yet great enough, & soe is not a fitt object for the greate indignation of the greate God, and therefore

1. Reij

fore God suffereth them , to go on that it might be a greater and a more full object to beare his indignation.

2. *Reas.*

Againe, therefore God suffereth this and seemeth to sleepe for a time : because his people are not provoked enough against their enemies , as it was with the childre of Israel that went against Benjamin & fell before the twice, if Israel had overcome them the first time , they would not haue beene soe provoked against them , to haue cutt them all of as they were , but being beaten by them twice : thereby they were provoked to their destruction , so God suffereth his enemies to prevaile and sleepeth to the case of his people for a time , because the harts of his people are not stirred

stirred enough against their enemies to cutt them off fully when that is done then God awaketh.

Again somtimes God slee-
peth because his people sleep
to him, and say arise to some-
thing els, They sleep to him,
It was the speech of an Empe-
rour when he was in prison,
Oh (saide he) when I was in
my pallace, I hoped soe much
in men that I neglected trust-
ing in God: but now I am in
prison, I may hope lesse in me
and trust more in God: so
it may bee there is a
time when Gods people
doe fall a sleepe to God: hope
to much in men, and not
enough in God: Now saith
the Prophet, *Woe to him that
saith to the stone arise*, shall
God arise to his people when
B they

Reas. 3.

Hab. 2.
19.

they say to the stone, arise? Shall God arise for his people when they sit downe, and rise not up themselues? Brethren faith is prayer in the coales, & prayer is faith in the flāe: now it may be mens faith doth not burne out enough, it burneth dark, they pray, but are not hot in prayer, they liue, but they do not liue out of themselues in God enough, wherefore that God may awaken his people, he sleepeth himselfe.

Reas. 4,

Fourthly, somtimes it is for this end, because the pit of his enemies is not yet digged: consider that 94. *Psal. 12. 13.*

Blessed is the man whom thou chastenest O Lord, and teachest him out of thy law that thou mayest giue him rest from the dayes of aduersity, untill the pitt be digged for the wicked, there

there is a time when the pitt of the wicked is digging, and all that time Gods people maybe in suffering, God suffereth the wicked to run away with the baite, and doth not yet draw them, because they are not full on the hooke, but when they haue swallowed the hooke, then he will draw them.

Hence we may see what the reason is many times why there is so much evill in the Churches, and why the enemies preuaile so much, so long God is the strength of the Churches, and our strength sleepeth somtimes upon all the afflictions of the Churches, we are apt to be much discouraged like the disciples who whilest our Saviour was in the storme i sleep: they came running in all hast to him, saying, carest

vs.

thou not that we perish? so it is many times when a storm riseth upon the Church, God seemeth to sleepe, and wee run in hast to God, and are apt to charge God: Lord carest thou not that we perish, but peace, peace, he sleepeth only, he will awake shortly, you shall see it, and they shall feele it, for the third point tels us that.

Obs. 3. *Though God seem to sleep, & his enemies prevaile, yet there is a time when they shall be scattered, and when God ariseth they are scattered: there are twop arts in this doctrine, I will handle them severally.*

First. Though the enemies of the Lord do prevaile, and God seemeth to sleepe, yet there is a time when they shall be scattered: In that 68. *Psal.* 1. You haue the same words that are here

here: Let God arise, let his enemies be scattered, in the following part of the Psalme, 12. vers. it is said, King so armies did flee apace, in the Hebrew it is they fled they fled, fled is twice, why soe? That is, they did flee very hastily, and they fled most confusedly, they fled alwaies, they fled, they fled, noting the greatnesse of the flight. Reasons:

1. Rea.

First If it were not so how should God be honoured in the world: God is resolved to recover his honour, his truth, and his justice out of the hands of the world: saith the Psalmist *He will wash his feet in the blood of the wicked, so that a man shall say verily there is a reward for the righteous, verily he is a God that judgeth in the earth:* But did they not know

Psal. 53
10.

it before that God ruleth in the earth? True, But men will not say al that for God alwaies which their hearts know; and the glut of prosperity often doth quench their knowledge, but when Gods judgements are abroad then men shall say (he doth not say godly men; but then men shall say) though they be but bare mē they shall say &c. Oh it is a sweete time when ungodly men shall own their owne principles, and if you look into the Psalme, you shall find when the enemies of the Church are destroyed, that God hath many prechers made that doe teach his praises, saith the Psalmist ver. 12. *The Lord gaue the word greate was the company of those that published it: Kings of armies did flee apace, and she that tarried at home*

Psal. 11

home devided the spoile. The words in the originall are very significant and doe note two things : First the word which you read company; in the Hebrew it is Army : great was the army of preachers ; an army of Preachers is a great matter , nay it is a great matter to haue seven or eight good preachers in a great army , but to haue a whole army of preachers, that is glorious : Secon. It doth note out the heartines of this preaching Army , for the word (*Nephesh* soule) is to be understood as in that place of *Ecclesiastes* , it is said there *The wordes or booke of the Preacher.* which being in the feminine gender doth suppose *Nephesh* and as if hee should say (as *Vatablus* hath it) the words or booke of him that hath a preaching soule or hart, or the

I.

2.

Eccl. 1 12

of a preaching soule or hart, so herewhere it is said great is the the army of preachers, the word being in the feminine gender, it is as if he should say, great is the army of preaching soules, whose very hearts with in them shall preach of the Lords workes, now my brethren it is much to haue a preaching army, but if this army shall with hart & soule preach of Gods praise, O that is a blessed thing: yet thus shall it bee when the enemies of God shall be destroyed, and therefore seeing God will not loose all those sermons of his owne prayses, in due time the enemies of the Church shalbe scattered.

Rea. 2.

All the plots and projects of Gods enemies ly under a

curse

curse, now the curse scattereth,
and the blessing gathereth,
when God blessed, then the
people were gathered, when
God curseth, then they are scat-
tered: you know when Jacob
was to blesse his children, in
steade of blessing Levi, he see-
meth to pronounce a curse u-
pon them, that they should be
scattered in Israel, surely it is
a part of the curse to be scatte-
red, and the enemies of God
and of his people are alwayes
under the curse, and (as a lear-
ned holy divine of your owne
hath it) they are never prayed
for, but looke as it is with
some grasse that groweth
upon the house toppe,
though it bee higher then
that which growes in the field,
yet noe man prayes for it, or

Ge. 49. 7

”
”
”
”
”
”
”
”
”
”

no

3) noe man saith, the Lord blesse
 3) it, but the grasse and corne that
 3) growes in the field, the men
 3) that come by say; there is a
 3) good crop of corne the Lord
 3) blesse it, soe though wicked
 3) men and the enemies of the
 3) Church doe perke up higher
 3) then the rest; yet they are ne-
 3) ver under prayer, but alwayes
 3) under the curse; and therefore
 3) no wonder though they bee
 3) scattered :

Rea. 3.

God will lay mens wayes
 upon their owne heades; the
 fish shall be boyled in the wa-
 ter it lived in, and men de-
 stroyed by the same way they
 walked in, therefore *Psal. 59.*

Psa. 59.

you shall see how sin is answe-
 red with the like punishment,
 the Psalmist speaking con-
 cerning his enemies *ver. 6. 7.*

*They returne at evening they
make*

*make a noise like a dog and goe
round about the city, behold they
belch out with their mouth,
swordes are in their lippes, that
is, they revile, they jeare and
scorn at the godly there is their
sin, now looke into the latter
end of the Psalme at the 14.
vers. you shall see their answer-
able punishment, And at
evening they shall returne and
make a noise like a dog, and go
about the citie, let them wander
up and downe for meate and
grudge if they be not satisfied
as they went about the citie
barking and making a nois like
dogs so shall they go about the
city howling like dogs, thus
God will answer men in their
owne kind: was not Adoni-
bezck punished in his owne
kind? Egipt in its own kinde?
And the Iewes of old in their
owne*

Jud. 1.7

now kind? this is Gods method still, and therefore if you compare the 8 Rev. and 9. cha. with the 16 of the Rev. You shall see that the trumpets and the vialls are alike, & some take them to be all one; but the trumpets note out the time when the sins are committed, and the vialls the time when the punishments are inflicted, but the evils mentioned in both are much alike, because God proportioneth mens punishment to their owne sins, now the enēies of the Church haue scatterd themselves up & down to do mischief, how are the Jesuits & the locusts of our time scattered up and downe in all places? they hane scattered Gods people and they scatter their owne sinnes where-soever they become, therefore

fore there must come a scattering time for themselves also for that is equall.

You will say doe wee not see the contrary? our eyes are witnesses of the contrary, wee see the people of God are scattered, but wee doe not see the enemies are scattered.

It is true: Gods people are scattered, and truly it is the remainder of the curse upon them, for which wee are to be humbled, though God provides a place for us in the world yet certainly it is some part of the curse to haue our names changed from Israel to Jezreel: this is Gods way, that what euill hee doth afterward bring upon his enemies, hee doth many times, first bring it upon his owne friends, by his and their enemies, he first slee-
p eth

*Gen 29.
7.*

peth to them, then hee awa-
keth for them; but to answer;
Gods people are often scatter-
red but though they be scatter-
red, yet there is much dif-
ference between their and the
worlds scattering: The scatter-
ring of Gods children is tur-
ned into a blessing to them, the
scattering of his enemies is a
curse and so it endeth, a plaine
instance for it you haue in Le-
vi, sayeth Iacob *Let them be de-
vided in Iacob and scattered
in Israel*, yet that prooued a
great blessing, for the tribe of
Levi being scattered among
all the tribes, by that means
all the tribes had preachers: so
now it is in the scattering of
the Saintes, though they be
scattered into diuers places,
yet they are made thereby a
blessing to many countries:
hereby

hereby they carry truthes into other places; hereby they are cleansed from their own filthinesse, hereby they learn to walk more humbly, hereby they learn to dye daily to the world and outward comforts, hereby they are weaned from their freinds and all naturall engagements; hereby they are made more conformable to Jesus Christ, who was a stranger upon earth hereby they meete with many experiences, hereby they see many promises fullfilled, hereby they enioy the ordinances of God in a purer manner then before, so that all their scatterings are blessings to them.

Though the people of God be scattered yet they are gathered againe. *For great shall be the day of Jezreel.* yet more fully *Ier 23 2 3 4 Therefore thus saith*

2.

Hof. 1.

11.

saith^e Lord God of Israel against the Pastor that feed my people, ye have scattered my flock & driven the away & haue not visited them, Behold I will visit vpon you the evill of your doing, saith the Lord, And I will gather the remnant of my flocke out of all countries whether I haue driven them, and will bring them againe to their foldes, and they shall bee fruitfull and increase, and I will set up shephards over them which shall feed them, and they shall feare no more nor bee dismayed, neither shall they bee lacking, saith the Lord. Yea they are therefore scattered that they may be better gathered. 34. Ezek: 11. 17. Thus saith the Lord God, Behold I even I will both searche my sheepe and seekethem out as a shepheard seeketh out his flocke in the day
that

that hee is among his sheep that are scattered, thus saith the Lord God, behold I iudge betweene cattell and cattell, betweene the rammes and the hee goates, before their scattering the goates were mingled with the flock; upon their gathering, the goates were separed: a good garment may be ripped into pieces, that it may be better sewed, good is that speech of Augustine, He that killeth considereth not how he slasheth and rendeth, but he that cutteth to cure, considereth how he cutteth, or thus, Suppose a man be to cut two men; the one to cure him, the other to kill him, that man which he cutteth to cure, he considereth how he cutteth him, but he taketh no care how he slasheth him

C

whom

*Qui trucidat
non considerat
quomodo la-
niat,
Qui curat
considerat
quomodo
fecit.*

whom he intendeth to kill, so doth God deale in the cuttings and scatterings of his own children, and the vile world: or thus, an army you know, may be scattered two waies, The Souldiers when they come from their trenches, every one goeth to his hutt, and the whole army is in some measure scattered and divided, but in order, this is an orderly scattering: but when they are routed, that is another scattering, wherein there is no order, Gods people are scattered as thole that go to their huts, but the wicked are scattered otherwise, their scattering is a full routing, that is never gathered, this is the punishment of the enemies of the Church, they shall be scattered.

If

vse.

If so: Hence we may see what a lamentable thing it is to be an enemy of God, this is the portion of all the enemies of God, they shall be scattered, lamentable is their condition therefore, that are Gods enemies. Brethren, God is the best friend, and the worst enemy, if God be my friend, what though I haue many enemies? afflictions shall be all rated of in due time, as the dog is when he falleth upon a friend: if the dog fall upon a thiefe or an enemy, we let him alone, he hath leaue to worry him; when afflictions seaze upon Gods people, in dew time they are chidden of; but when they fall upon Gods enemies, they shall not be rated of, they they may worry them, and the

venome of their teeth shall abide in them to all eternity. the text saith *as for those mine enemies &c.* It is some griefe to be slaine before iustice, but before mercy it selfe, that is more greivous, it is some griefe to be slaine before those that cannot help: but to haue help stand by and not help, that is most bitter, such is Christ, he is our help, he is our mercifull high Priest, and yet he saith, *As for those mine enemies which would not that I should reign over them, bring hither and slay them before me,* oh what a sad thing it is to be Gods enemy.

Luke 19
27

Quest. But who are those enemies?

Quest.

Ans. You will all say thus, that if a man seeth the picture of another, and as soon

Ans.

as hee seeth it, hee falleth a
tearing of it, and the more
like the picture is to the man,
the more hee teareth it: surely
this man was an enemy to him
whom the picture is like unto,
so when men shall fall a tea-
ring of Gods people, and
therefore because they are
godly, are not they enemies
to God?

Secondly. Consider *Psal.*
68. 21. ther is a plain place
to shew you who are Gods
enemies, saith the Psalmist,
But God shall wound the head
of his enemies and the hairy
scalp of such an one as goes on
still in his trespasses. Such as
go on still in their trespasses,
are Gods enemies, there is no
child of God but may and
doth fall into sin, he may
faile in his speech, and in his

2.

Psal. 68.

21.

1 *Ioh. 5.*

19

practise, but it is the character of the *world to ly in wickednes.* and therefore know you such an one as hath been a drunkard and a drunkard still, a swearer, eight, nine, or ten yeares ago, and a swearer still, a Sabbath-breaker, a lyer, an adulterer a great while agoe, and so still, that man is an enemy, and in due time the Lord will wounde the hairy scalpe of such a ruffian, for he is an enemy.

3.

Thirdly When men cannot endure to heare of the well-fare, and good success of the Churches, and of the ordinances of God, that is signe they are Gods enemies. man loueth to heare good of him that he loueth, if a man loue God, he loueth to heare good of God, and all that be
longe

longeth to him, of the churches and of all the ordinances, but when men heare of good newes of the Churches, and of the ordinances, and do secretly grudge, repine and wish it otherwise, these are now secret enemies, and will be open.

Fourthly. The Scripture phrase telleth us who are Gods enemies: saith the Psalmist, *Lord make plaine thy way before my face, because of mine enemies.* in the Hebrew it is, *Lord make plain thy way before me, because of my observers,* malicious observation is a signe of enmity, and therefore when men shall diligently observe, and lay waite for the chailtings of Gods people, and are glad to find any thing to raise a scandall, more rejoycing

4.

Pf. 5. 8.

*Quit tan
quam
famelici
porci
immer-
gunt se,
in sterco
ra sanc-
torum
et ex jis
delicias
faciunt*
Luther
in Gen.
9.

5.
Nehem.
6. 1.

at the scandall, then greeving for the sin: those (as beastes which seek for the excrements of men to nuzzle in them) are Gods enemies, and God is theirs

Fiftly. Those that hinder the great proceedings, that God hath in the world, are his enemies, In the restauration and rebuilding of the Temple, God had many enemies: Tobiah, Sanballat, and many others; how did it appeare? they did out of malice labour to make the work of God to cease; so when men in their generations and times, shall maliciously labour to cause the workes of God to cease, and hinder the great proceedings, which God hath on foot in the world, these are enemies and none but ene-
mies

mies, now God is and hath been working of many great workes in the world; if any mans heart tell him that he hath thus taken up armes against God, let him lay down his weapons, and humble himselfe, for God will be aboue him, God is greater, and will break him; The second part of the doctrine followeth. *viz.*

Th t these enemies, when God ariseth, are scattered; Gods rising is the cause of their scattering.

First. When God ariseth, then all his host ariseth, when a man riseth, then all his cloathes arise: when the subject ariseth, all the accidents rise; when the Prince in the Field ariseth, all his Souldiers arise; when God ariseth, then all

I.

all his followers arise , and when they arise the enemies fly , and so are scattered.

2. Secondly Consider but the nature of his enemies as they are described in Scrip-
 ture , they are compared to

Psa. 68.

2.

waxe before the fire , though waxe may lye a while there and not melt whilest the fire is

Jude:

13.

not blown up , yet when the fire flameth, the waxe melteth; they are compared to the waues of the Sea , that roare whilest they are in the Sea, yet when they come to the shore,

Psa. 68.

2.

they break ; they are compared to smoak , which though it rise like a dark cloud , yet is soon scattered and consumed by the puffe of the wind;

Hos. 13

3.

they are compared to vapors, mists and clouds : which though they may seem to

threaten

threaten the earth with some great storm, yet when the sun ariseth in its full heat, then are they scattered, such waxe such waues, such smoake, such vapours and mists are the Lords enemies; soon therefore scattered when he ariseth.

Obiect. But though it may be easy (in regard of Gods power) to scatter the enemies of the Churches; yet when we look upon the condition of the Churches, as they are in themselves, their deliverance is very difficult, it is an unlikely thing that the distressed Churches should be delivered as the matter now standeth with them, when were the enemies of the Church more prevailing then now they are?

Ans. So it must be; what is

Obiect.

Ans.

Rev. 11
12.

Jeremy
31. 21
and 22.

is more unlikely, then that a dead man who lieth upon the graues mouth, should be raised up to life, and to such life as to ascend, and go up to heaven, yet such is the deliverance of the Church when it cometh; *Rev. 11. 12.* It was a very unlikely thing, that Iudah should ever come out of Babilon, the Iewes did despaire of it, and therefore as a man that thinketh he shall never returne the way that he goeth, taketh no heed to his way, observeth not by what turnings, windings and marks he commeth: so were they in their journey and way to Babilon: wherfore saith *Jeremy*, *Set thee up way markes, make thee high heapes, set thine heart towards the high way: even the way which thou wentest, turne thee*

thee again oh virgin Israel:
turn again to these cities &c.

For the Lord hath created a
new thing in the earth, A wo-
man shall compasse a strong
man: as if he should say thus,
you think your seleus in a very
weak and low condition, the
enemy strong, and you in their
hands, well, but the time shall
come, that a woman shall
lay sledge to a strong man:
Fæmina virum fortem Angusti-
abit, for that word read to
compassse, in the Hebrew sig-
nifieth also to compassse by
way of Sledge, and that word
read man (in your translati-
ons) signifieth a strong man,
and the sence of all is, that
those which are as weak as
women, shall beset, incom-
passse and beleaguer those that
are strong and valiant men, but

we

Pf. 118.

we see no likelyhood might they say of this, No, it may be so, but saith God, *I will do a new thing*: but there is no meanes.

Ans. It mattereth not, *I will create a new thing*: I that drew once the world out of nothing, will draw the delivrance of the Churches also out of nothing: I will be a creating God to the Churches though they be never so low, was it not an unlikely thing for Peter to be delivered that very night when he was to die the next day; First he was in close prison, Secondly he was fast in chaines Thirdly he was there kept with Souldiers. Fourthly he had rough keepers to keep the prison doores. Fifthly he had to go through the first and second watch. Lastly he was

Acts

12. 5.
6.

was to passe the iron gate that leadeth into the citie, yet prayer conveyed him through all these parties of opposition, the Church prayeth and Peter commeth, but what is this to us? we may not expect miracles now. *Ans.* yes, we even we are commanded to *commit our soules into the hands of God in well doing, as unto a faithfull creator*: not as unto a redeemer only, but of a creator, who hath promised his creating strength to supply us in our distresses, and therefore faith, into the hands of a faithfull creator; well then, though the afflictions of the Churches be never so great, let us not mourne as those that are without hope, for God can do it with ease, and much facility: he is our creator he will do it in

1. Pet.
4. 19.

in truth, and in much faithfulness for he is our faithfull creator, into whose hands we are to commit our selues and the condition of all the Churches.

3.

Thirdly. When God ariseth, then God appeareth; now the enemies of God cannot endure the sight of God; When Iohn the beloved disciple of Christ (who had the honour to be trusted with the book of the Revelation) saw but one Angell. *Rev. 22. 8.* he fell downe and trembled: Iohn was a good man, he had not a guilty Conscience, yet when an Angell did but appeare: Iohn falleth down, how shal men tremble when the great God shall appear, and they shall appeare before him in all their guiltinesse, surely they

Rev. 22
8.

they will tremble and feare then, and that their feare will end in scattering.

Beloved, we may see what an easy thing it is for God to scatter the enemies of the Church, though the afflictions of the Church be never so greate, and the condition of the Saintes be neuer so meane, Is it not an easy thing for a strong man to rise when hee is free and healthy: is it not an easy thing for fire to dissolve the wax: Is it not an easy thing for a lion to teare the caull of a mans heart. What is more strong then a lion, what more thin then the caull of a mans heart. And God hath said it: *I will rend the cawle of their heart and there will I devoure them like a lion:* was it not an easy thing for Samson in all his
D strength

use.

*Hos 13
8.*

*Iudg.
16. 9.*

strength to breake those cords
and withs where with he was
tyed, Iesus Christ is our spiri-
tuall Samson, and though his
body the Church be bound
with the withs and cords of
the Philistims, yet he can easi-
ly arise, cracke, and breake,
them in pieces, though they
be never so strong, Is it not an
easy thing for a man to open
his hand, God openeth his
hand and wee are satisfied, Is
it not an easy thing for a man
to set his face against another?
God only setteth his face a-
gainst his enemies and they
are scattered, O with what infi-
nite facility can God helpe
the church: if his servants had
noe credit with him, or if hee
could not help them but with
much difficulty, there were
room for our discouragements,
but

but it is not so he speaketh the word only, hisseth, stampeth, riseth and wee are helped.

In the Second place Hence see what a necessity there is that wee should ponder, and observe the workes of God; and the iudgments of the Lord; in these great volums, wee may read much of God; when God ariseth; then God is to bee seene, and seene especially, when Gods enemies are scattered, then hee ariseth: Now there are three sorts of people that are too blame here, as concerning the observation of the Lords workes, and his great iudgments, the first are those that the prophet complaines of. *when the hand of the Lord is lifted up on high they will not behold his Maies-* An other are those that the

use. 2.

Isa. 26

11

Ps. 2.

Psalmist strikes at in the 2 pfa
 10 vers: *Bewise therefore O yee*
Kings verse 12 kisse the sonne
least hee bee angry and ye perish
in the way, who seeing and
 obseruing God fetching his
 stroke at a land or people, will
 not stand out of Gods way,
 and reach; the third sorte are
 those that degrade the workes
 of God and nickname them,
 saying they are none of Gods
 workes but workes of Satan,
 like the Jewes and Pharises
 who when Lazarus was raised
 from the graue by a miracle
 would haue killed Lazarus
 out of spight to Christ, so
 these men when God hath
 wrought gloriously for the
 conversion of a poore sinner,
 or the destruction of his vile
 enemies, doe what they can
 to put Gods worke to death,
 calling

calling that hipocricy which is
Gods grace, that obstinacy
which is good conscience, and
that chance which is Gods
glory; But let all these con-
sider that one place in the Ps.
28. 5. because they regard not
the workes of the Lord nor
the operation of his hands he
shall destroy them, and not
build them up there is more
in it then wee are aware of;
who doth not desire to be
build vp; wherefore do many
men of knowledg and learn-
ing study and take so much
paines wearing out their flesh,
but that they may be built vp
in name and credit, wherefore
doe you trade vp and downe
the world but that you may
be built up in your estate, and
what is that which men feare
more then destruction; de-

struction is finall ruine, now
 my brethren if the great
 workes of the Lord bee done
 before you and you do not
 obserue them, you cannot be
 built up, and if you will not at-
 tend the operation of the
 Lords hands you shall be de-
 stroyed; Gods judgments
 will take hold on those that
 will not giue heed to his judg-
 ments, a man may be destroy-
 ed for not observing another
 destruction; it is a fearful
 iudgment to haue no judge-
 ment, and he hath no judge-
 ment that doth not minde the
 Lords judgment, it is made
 the Character of the Saintes
 in the latter times of the world
 that they are able to sing the
 song of Moses the servant
 God and the song of the Lambs
 sayirg, Great & marvelous are

Rev. 15

3. 4.

thy workes Lord God Almighty,
iust and true are thy waies thou
King of Saintes: who shall not
fear thee O Lord and glorify thy
Name, for thou onely art holy,
for all Nations shall come and
worshp before thee, for thy
Judgments are made mani-
fest.

Quest. But suppose ^{evill}
befall other men, it may bee
that it falleth out by common
providence, how shall I say
that God is risen, & to be seen,
& seen specially in a judgment,
and when may a judgment
be said to come in way of a
judgment.

Ans. First when wic-
ked men are snared in the
workes of their own hands,
then God is seen, and see he ap-
parently Psal. 9. 16. The
Lord is known by the judgment

Questi.

Ans.

Ps. 9. 16

that he executeth, the wicked is snared in the worke of his own hands. Higgajon Selah: there is not such a clause again, in all the whole scripture that I remember, you haue Selah in many places, but you haue not those two wordes Higgajon Selah in any other place: the word Higgajon commeth from the Hebrew word Hagah that signifieth to meditate, and Higgajon is *Meditandum aliquid*, a thing worth our meditation, or as much as if he should say, this is a matter of speciall meditation, that God is to be known by the judgement that he executeth, when the wicked are snared in the work of their own hands, wherefore wicked men begin a work against the people of God, and it wheeleth about upon

upon their own heades, inso-
much as they are taken and
snared in their owne practises,
then God is seen specially,
and known by the judgment
that he excecuieth. Higgajon
Selah.

Ans. 2. Then God is
specially to be seen, when the
iudgment lyeth beyond the
reach of second causes, and is
greater then the stock of the
second cause can beare, Sam-
sons strength was a judgment
to the Philistines, How was
God to be seen in that? - yes,
for Samson was the strongest
man that ever was, yet his
mother (when she was bree-
ding him) was commanded
*to drink no wine, or strong drink,
nor to eat any nuclean thing:*
(which also did include strong
meat) God would not haue
Samsons

Ans. 3.

Judges

13. 4.

Samsons strength imputed to the strength of second causes, out of the weak came strong, the second cause was not able to bear so strong effect, this strength was their iudgment, their vexation, their scourge, and this their iudgment lay beyond the reach of the second cause, therefore was God seen herein apparently: where there is any thing of Gods creating power, there is God plainly to be seen, now where the effect lieth beyond the bounds of the second cause, Gods creating power is seen for to raise that, and therefore if in any evils, which befall the children of men, the strength of the second cause cannot reach them, there you may say: Oh my soule here is Gods iudgment, Gods plague, Gods

Gods hand, here is God
seen, and seen specially, here
God is risen.

Ans. 3. When Gods
judgments for mens sin, do so
find them out, as they are
their owne blabs, their owne
accusers, their own condem-
ners, and sometime their own
executioners, then God is to
be seen, and seen especially:
so with Judas, and many others
it is written of Iulian the apo-
stata, (who raised an army a-
gainst the Persians, in the fight
he was stricken, whether with
an arrow or otherwise) I say
not, but) being sorely woun-
ded, he took a handfull of his
own blood, and flung it into
the aire, saying: *Vicisti Gali-*
lee, thou hast overcome mee
O Galilean: you haue many
stories to this purpose in the
book

Ans.

book of Martirs, recorded by Maister Foxe: I will name but that one, of that vile wretch, who dealt so injuriously with the Martir *James Abbes*, who after all his base usage of that good man, was taken with a strang kind of Phrenzy, and cryed out *James Abbes is saved and I am damned, James Abbes is saved and I am damned*, and so died: others were not privy to all his injuries, but his owne guilt made him his own blab, so now when a mans sin commeth, and arresteth him, and his heart and conscience is upon the rack continually, he bursting out into hideous outcries, being his own accuser, his own condemner, or his owne executioner, there God is seen, and seen apparently.

Answer 4

Ans. 4. Further when the worke of the Lord is carried with such a strong hand, as cannot be resisted, there God is seen: *I will worke, and who shall let saith God.*

Ans. 4

Isa. 43

I 3

Ans. 5

Ans. 5. Then a judgment commeth in way of a judgment, when it maketh way to a further judgment, as when God giveth in mercy, he giueth that he may giue, so when he smiteth in judgment, he smiteth that he may smite, he maketh way to his anger, when he is angry indeed, and when you see this: then say, here is God seene and seene especially, now God is risen; Blessed are all they that trust in him.

Quest. But how shall we raise God, that he may be seen in the world, for the good of the

the Churches?

Ans.

Obser. 4

Ans. The next point telleth us : *viz.* Our prayers doe excite, raise, and stir up God to the scattering and destruction of our enemies; I will not spend much time in the proof of this, you all know the parable of the unjust judge, and you all know the promise of the just God, to heare prayer; Brethren, is God able to scatter his enemies? Is God mighty? Is God allsufficient? Hath God power enough to do, it? God is pleased to make over his power, his wisdom; his mercy to our prayers, who doth not know what credit prayer hath in heaven, and what strength in earth, the truth is, prayer may do any thing that is reasonable with God; And if you aske prayer
by

what authority it doth all, it will shew you its commission in that place: 2. Chron. 7. 1. 3 compared with 2. Chron. 6. Where God wrought a miracle, to shew that he would answer prayer.

Quest. But you will say, can any prayer do this, excite, stirre up and awaken God?

Ans. 1. No; But it must be a crying prayer, if violence be offered to a man in his house, and he doth not cry for helpe, helpe commeth not in presently, but if there be theeues in the house, and he putteth his head out at window, and cry murder, murder, men will breake up the dores, and come in presently.

Ans. 2. Besides, they must be selfwakening prayers, that

Quest.

Ans. 1

Ans. 2.

that prayer will neuer waken God, that doth not waken your selues, and that prayer will neuer stirre and raise God, that do not stirre and raise your owne soules.

3.

*Exo: 32
10: 14.*

Thirdly It must be a selfe denying prayer, you know the case betwene Moses, and Israel Israel had prouoked God, God sayes to Moses, that hee *would consume Israel, and raise up him, to bee a greate people.* Moses layes by all that, and he goes to God in prayer, and what arguments doth hee use, his prayer was but short, and all the arguments were fetched from God, and the covenant, remember thy covenant *with Abraham, and thou art a mercifull God, slow to anger. &c.* not a word of himselfe, it was a self-denying pray-

er, and was heard presently,
in prayer, those arguments
take most with God, that are
from God.

Fourthly Besides it must be
a continued prayer: as Col: 4:
2: prayers are the Saints fact-
ors, and negotiate for them in
heauen, therefore they must ly
by it.

Fifthly it must be where the
man abideth in Christ, and
Christ in him 15. Iohn. *If ye
abide in mee, and my words a-
bide in you, yee shall aske what
you will, and it shall bee
done unto you:* he doth not say
if you abide in an tauerne or in
an alehouse, or in such a vile
course, but *If ye abide in mee,
and my wordes abide in
you, then ye shall aske.*

Sixthly Reforming prayers are
most preuailing *Virtutes sunt
E orationis*

4.

5.

Iohn 15

6.

The true Souldiers convoy.

orationis fundamenta there is no energy in those prayers that are not strengthened with reformation, either your prayers will eat up your sins, or else your sins will make a hand of your prayers *Isai. 58. 6.* Loose the bands of wickednes &c. Then shalt thou call and the Lord shall answer, thou shalt cry, and he shall say here am I; if thou &c. Though the lesson be never so good, yet if the instrument be out of tune, there is no harmony, and harmonious prayer is very speeding therefore.

Isa. 58.
6.

7.

Lastly It must be joynt prayers, when the Church prayed, Peter was delivered. it is true that their prayer was very urgent in it selfe, for according to the Originall it is, they continued in out-stretched

ched prayer, it was holding
prayer, for they continued, it
was seasonable, for it was the
night before his appointed
death, yet withall the Church
prayeth, and Peter commeth,
one string doth not make the
harmony, and the word is,
*If two or three of you shall
make a Symphony Mat. 18. 19*
It shall be done for you: God
that is overcome by none, suf-
fereth himself to be overcome
by prayer, but your prayer
must be full of himselfe, pres-
sing and a close leaguer, wher-
fore all you lie perdue, keep
Centinell, or to speak in Scrip-
ture phrase *Isay 62. 6. 7.* All
you that are watchmen upon
the wals of Ierusalem, all the
day and all the night continu-
ally, cease not, ye that are
mindfull of the Lord, keepe

E 2

not

*Mat.
18. 16.*

*Deus
qui nul-
lis con-
tra se su-
perari
potest.
precibus
supera-
tur
Hieron.*

not, ye that are mindefull of the Lord, keepe not silence, And giue him no rest, till he repaire, and untill he set up Ierusalem the praise of the Lord.

Use.

Use Will prayer do it? Will prayer raise God, for the scattering of the enemies of the Churches? I beseech you in the name of God, let us consider where to lay the fault, and the blame of much of that evill, which is come upon the Churches, in these latter times when the defeate was lately before Antwerpe there was fault laid on such a man, and such a man, when we consider the afflictions of Germany, we are ready to say, if such a King or country had stepped in, all this evill had been prevented, the Palatinate restored

restored, and peace settled, but may we not rather say, if our prayers had stepped in, This word telleth us, that our prayers do awaken God, and when God is awakened, then the enemies are destroyed, we see then in truth where the fault lyeth, our prayers haue not come in full enough, wherefore the lesse we haue prayed before, the more let us pray now, pray in your closets, pray in your families, pray in the assemblies, pray alone, pray in company, pray for all the Churches, pray for Germany, the first place of reformation, pray for Holland your hiding place, and in all your prayers forget not England, still pray for England, take some motiues,

First You are unnaturall,

E 3

if

I.

if you pray not; it is reported of Croesus his sonne, that hee was dumbe: and seeing one about to kill his father, though he had been alwaies dumb before, yet then he burst forth into this speech, what will you kill Croesus? If you be in Christ, the Church of Christ is more to you then many Croesuses; your grace doth not extinguish nature, but advance it, helpe, and not hinder, a gracious heart cannot be unnaturall though it loveth to be supernaturall.

2.

Secondly It is the property of a good Christian, and of true grace, to obserue what worke God is doing, and to helpe on that worke: what God is doing in the world, and to help that on, what God is doing upon his own heart, and
to

to helpe that on; Oh Lord
saith the soule, helpe mee; I
will help thee; I will put my
shoulder unto thy worke; as
thou art pleased to put thy
hand to my duty; now the
great work which God is do-
ing in these times, is the pow-
ring out of the seven vials;
Rev. 16. and if you look into
the *Rev. 5. 8.* You shall finde
that the saints prayers are their
vials, help forward then Gods
vials, with your vial, viall doth
call for viall.

Thirdly Either good and
deliverance will come unto
the Churches or els it will not;
if it do not, you had need pray
that your hearts may be sup-
ported in all and settled; prayer
is a composing duty; and fully
setling, if it doe come, you
had neede pray that you may
E 4 haue

haue the comfort of it, when it commeth, or els that you may not envy at those that haue prayed, for it is a hard thing for one that standeth Idle, not to envy at him that worketh.

4.

Fourthly You do not loue the Churches if you doe not pray for them : *He that loveth Ierusalem, prayeth for the peace of Ierusalem* : Doe you loue England? Doe you loue Germany? Do ye loue Holland? Doe you loue the Churches, and your friends? He that loveth Ierusalem, prayeth for it, and if you doe not pray for them, you haue no loue to them.

5.

Fiftly You cannot prosper if you do not pray, they shall prosper that loue thee : how loue thee? in praying for thee, you

you cannot prosper if you pray not for the Churches, will you not pray then?

Sixthly you are not Gods seruants, if you doe not pray for his seruants; you are not Gods children, if you pray not for his children, if you mark that of the Psalmist; it is made an act of service, and a signe of a servant, *to pittie the dust and stones of fallen Ierusalem*: saith he, thy seruants pittie the dust therof, as if they were not seruants that haue no pittie, I know you would not haue your livery taken from you, all things of the like nature sympathize with one another, if you haue the same nature with the Saintes, you shall, you will, you must sympathize with them in all conditions you cannot but pray

6.

pray.

7.

Seventhly You cannot haue a part in the prayers of the Churches, unlesse you pray for the Churches, think upon this argument, can you be contented to loose your share in all the prayers of the Saintes, an action there, is better then an action in the East-India company, there stock is great, if your stock go not in, you cannot haue a part with them, and that is evill.

8.

Eightly If you pray not for the Churches your own selfish prayers will be bootlesse, when a man shall pray much for his owne family, his own name, or estate, his owne child that lieth a dying, and will not pray for the dying Churches, this is a self-ish duty

ty, a carnall selfe-ish spirit is very leathsome in what is spirituall, and what are you the better for your rich cabbin, your warme cabbin, your neate cabbin, if your ship sinke.

Ninethly Consult with the 13 chapter of *Nehemiah* i. 2. There you find it written, *that the Ammonite and the Moabite should not come into the Congregation of God for ever: what was the reason? because they met not the childre of Israel with bread and with water.* He that will not meet with distressed Israel, with such reliefe as he may, is an unfit man to haue a name in a Church of Christ, and it is unfit he should come into the house of God for ever, where as ever you desire to haue

9.
Neh. 13
1. 2.

a name in Gods house , pray,
 pray , oh now pray , you may
 with this bread and water
 meet with Israel , and in me-
 ting with them , you do meet
 with Christ.

10.
*Fugian-
 tia se-
 quimur.*

Tenthly The price of the
 welfare peace , and good of
 the Churches is now rising,
 the time may come it may not
 be purchased or bought in by
 prayer. I remember I have
 read of a man that brought the
 booke of the Sibils unto the
 Emperour or King of the Ro-
 manes , and desired a great
 price for those books , the
 Emperour refused, he goeth
 away, burneth halfe the books
 doubled the price, and then
 commeth to the Emperour,
 and offered him them at that
 rate, the emperour refuseth
 again, he went away, and burnt
 the

the halfe of those bookswhich were left, and doubled the price, which the Emperour considering, gaue him the whole money which he desired, so now it maybe, you may haue the welfare, the peace, the life of the Churches for prayer, time may come wherein though you adde to your prayer, your estates, to your estates, your liberties, to your liberties, all your welfares, and to your welfares your lives, yet you may goe without it, now it may bee had at this good rate, will you not take this good commodity whilest it is offered to you?

Tenthly It may be the businesse of the Churches stayeth upon your prayer, if that midwife would come away, the woman

Reu. 7.

woman would be delivered,
Reu. 7. Foure Angels were
 sent out to punish the world,
 and after that a fift Angel is
 commissioned to go bid them
 hold their hand, till the ser-
 vants of the living God are
 sealed in their foreheades: An-
 gels work must stay, till they
 be sealed saith Hezekiah. *If. 37*

Ifay 37
8.

3. This day is a day of trouble,
and of rebuke, and of blasphemy,
for the children are come
to the birth, and there is not
strength to bring forth. So say
 I brethren, it may be the Lord
 your God will hear the words
 of all Rabshakahs, whom the e-
 nemies of the Church haue em-
 ployed to reproach the living
 God & will reprove the words,
 which the Lord your God
 hath heard, wherefore lift up
 your prayer for the remnant
 that

that are left , God said to Moses, let me alone, but to you otherwise, why doe you let me alone, I stay for you, if you pray earnestly , I will come quickly.

Lastly. I put you but this disjunction, either oh Iacob thou hast thy brother Esau to meet withall, or else thou hast not; if not, what meaneth thy feares, If thou art to meet with rough Esau, then remember what one nights sweating in prayer did, how it first obtained the face of God, then of Esau, the promise is made to you, If every promise is a new foot-step for prayer, wherefore you that ever prayed, pray now, nay you that never prayed, pray now, now is a praying time, and it is good pulling

I I.

Gen. 32
24. and
33. 10.
Isa. 54
26. 17
58. 14.

pulling whilest God is coming, begging whilest God is giving, and hath God dealt out nothing to the Churches in these last times? Doe but obserue which way the wheele turneth, in these latter dayes.

Quest

Quest. But why doe you exhort us to pray? we are here purposely, and come to pray.

Ans

Ans. True, we are so, but we must pray at other times too, we are here this day to pray, that we may pray hereafter, that wee may set wheelles of prayer on going, prayer doth fit for prayer, but yet pray for the present, and so we come to the fift note.

Obser. 5 When the people of the land go forth to warre, the

of the Lord should go forth to prayer, when the Arke removed, then said Moses, Arise O Lord &c. our prayers are to lead Armies into the field. 1. Iosh. 17. see how the people lead forth Ioshua, According as we hearkened unto Moses in all things, so will we hearken unto thee, only the Lord thy God be with thee, as he was with Moses. you know the prayer of Asa, Iehoshaphat, Hezekiah, and other worthies, to this purpose, reasons of it, are these especially.

Reas. 1. Every businesse is to be led forth by prayer, prayer is a leading duty, to all our duties, and the greater any businesse is, the more prayer is to be made, the businesse of warre is a great
F busines

Reas. 1.

businesse, almost miraculous, when I see an Army, methinks I see a company of walking Townes, it is a great matter, and will you not haue so great a businesse led on by prayer.

Object.

Object. But if a man haue a businesse to do, which requireth hast, by attending to prayer, he may loose his businesse.

Ans.

Ans. For that purpose, consider but that one place, in answer to this, *Iosh. 5. 2.* In the foregoing chapter the children of Israel went through Iordan and came into their enemies country, and in this verse the Lord said unto Joshua, *Make thee sharpe knives, and circumcise againe the children of Jsrael the second time, now upon their circum-*
cision

Ioshua

5. 2.

cision they were sore, where-
fore vers. 8. it is said, *They
abode in their places in the
camp, till they were whole.*
Now being come through
Jordan, and lying before
Iericho, among all their ene-
mies, the natives could not
but heare that they were cir-
cumcised, and how sore they
were, insomuch as the chil-
dren of Israel might haue ob-
jected and said, Oh Lord, if
we be circumcised, we shall
hinder our designes, weaken
our selues, advantage our
enemies, that they may fall
upon us in our trenches, but
as the Lord commaunded, so
did they, they were circum-
cised; neither did this act of
Religion hinder their busi-
nesse, and therefore let none
say, If I stay upon prayer,

my businesse will take despair,
No no, precedent prayer
will make it prosper, trust
God, and you will finde
it.

Reas 2.
Eccles. 3
1. 11.

Reas. 2. Salamon saith,
*All things are beautifull in
their season: there is a time
for all things: therefore a time
for prayer, and though wee
are to pray continually, yet
there is somtime, wherein
we are especially to draw near
to God; saith the Psalmist:
For this shall every one that is
godly, pray unto thee, in a
time that thou maiest be found,
Grace maketh one pray, the
wisdom of grace maketh
one know the occasion,
season, and time of pray-
er.*

Psal 32
6.

I.

First Fearing times, are
times of praying, saith the
Psalmist,

Psalmist ; At what time I am afraid , J will trust in thee, and true faith soon worketh it selfe into prayer.

Secondly Tropicall uncertaine times are times of prayer : *Zeph. 2. 3.* Seek ye the Lord all ye meek of the earth, if so be that ye may be hid in the day of the Lords wrath, &c. when the world laboureth under uncertainty , then should the Saintes labour in prayer , Again the morning time is a time of prayer. *Pf. 5. 3.* *My voice shalt thou hear in the morning , O Lord in the morning will I direct my prayer unto thee.* There is a morning of every yeere , aswell as a morning of every day : there is a morning to every businesse , aswell as a morning to every day ; now is the yeeres
F 3 morning

2.

Pf. 5. 3.

morning, now is the morning of our great businesse, wherefore now up in the morning of this great worke, let us direct our prayers to the Lord, and looke up, pray now my brethren, for now it is seasonable.

Reas. 3.

Reas. Thirdly; As the promise is the only hold that we haue on God, so prayer is the only ods that we haue of our enemy: Beloved the enemies haue most commonly the outward advantage of Gods people, look upon both, and you shall find, that outwardly they haue much odds, either more men, more money, or more munition, what shall weigh downe this odds but prayer? Many times prayer doth more then the whole Army, consider *Ps. 76. 3*

Psal 76

1.

There

*There brake he the arrowes of
the bow; the sheild, the sword,
and the battaile : where? In
Salem, In Sion, He doth not
say in the field, the arrowes
are first broken in the assem-
blies by the Saintes prayers,
after that in the field by the
Lords Souldiers, It is said of
Archimeder being a Mathe-
matician; that he did more
by drawing his lines, then any
other Souldier did by his va-
lour, so Gods people may
do more by the lines they
draw, and the prayers they
make, then others can do any
other way, prayers are the
Saintes scaling ladders where-
with they leap over wals, and
their strength whereby they
break through hostes, you
know usually there is much
disorder in Armies; the Soul-*

vers. 2

diers haue much euill and sin among them, though the Souldiers be outwardly strong yet many of them are inwardly weak, and prayer cometh in to gather up the weak forces, Numb. 12. 15. you may see how that for the sin of one woman, the whole hoste of Israel was staide, and could not march on, her sin hindred their march, shee was but one; and a woman, it may seem therfore strang that the whole body of the Army should stay upon her, yet so it was, and they could not remooue till prayer came in: *vers. 13. Moses cryed to the Lord saying, heale her now O God I beseech thee.* Then she was healed, and the people journeyed, thus prayer ordereth the rankes, fetcheth up the

the weak forces; leadeth on the Army upon the enemy, and commeth in the reare, without prayer then; there is no footing, we are not fit to strike till our armes be in ioynt, and prayer iointeth us, we are not fit to be exalted, till we be humbled, and prayer humbleth us, and if it be so, then by way of use.

Vse You may see what worke we haue to do this day, we are to lead forth this well formed Army, as you heard in the mandate, sent unto us by the States, of a well-formed leaguer, under the command of that Noble and worthy Generall, the Prince of Orange, and mee-thinks he doth as it were put prayer in office, and saith, I will not
be

Vse.

○ *The true Souldiers Convoy.*

be commander, prayer shall,
I will be only Lieutenant unto
prayer, let prayer goe first,
let prayer strike the first stroke
mee-thinkes I hear a dialogue
and conference betweene him
and the country, wee desire
you Sir to take the care of this
great Army, wee commit it
to your wisdom, goe and
prosper, but saith he, I dare
not goe untill prayer goe, I
am under prayer, giue mee
prayer first, and then I will
go, first smite with your pray-
ers, and then wee will smite
with our weapons, smiting
prayers are now expected, and
though there are diuers mo-
tiues which I haue used to stir
up your heartes, to pray for
the Churches in generall, yet
take three or foure more,
which may haue some speciall
relation

relation, unto this people and you amongst them.

First The enemies which you pray against are the most wicked enemies that God hath of all enemies those are most wicked that are most crafty, the artificial sinner is the worst sinner, (as the naturalized grace is the most gracious) such are the Antichristian enemies of the Church, for as (Gregory observeth it) Iesus Christ did chuse simple poore men to preach the truth, so Antichrist chuseth those which are crafty, subtil to disperse errors, of all enemies those are most vile, which are most cruell, and those are most cruell unto the Churches, that haue once made profession of the truth, & proved Apostates, the Scripture pointeth at three especially

I.

*Sicut
paupe-
res spiri-
tis &
simpli-
ces ad
predi-
candum
elegit,
ita asta-
tos et du-
plices
Anti-
christus
ad falsi-
tatis pre-
dicatio-
nem as-
sumet.*

*Greg
mor. lib
12. cap.
5.*

especially in this particular, the Devill, the Iewes, and Antichrist, the Devill is cruell unto mankind, he is the grand Apostate, the Iew is cruell unto all Christians, he is a vile Apostate, Antichrist is cruell to all the present Churches, and he is a greate Apostate, yea not onely an Apostate, but Apostacy in the abstract. *2. Theff. 2. 3.* and therefore cruelty it selfe: in the book of the Revelation, Rome and the Antichristian party is called Sodome, it is called Egypt, and it is called Babilon: you know the unkindnesse of Egypt, the cruelty of Babilon, and the vilany of Sodome vnto Gods people, why should Rome and the antichristian party stand under all these names, but because they

they are guilty of all their evils, and the worser they are; the more hold you haue on them to pray against them, Arrius was a vile enemy to the Churches, and very ciuell, yet he was destroyed, how so? Historians tell us, *Orationes opus fuit, non morbi*, his death was the work of prayer, not of his disease, such effects may your prayers haue, what stubble can stand before the flame of prayer, Oh that our heartes were much inflamed in this great service.

Secondly consider you are here in your possessions, in your lot, hidden when others of your brethren are not come to their lot, mark that place in the 3 Deut. Reuben, Gad, and the half tribe of Manasseh, were come into their lot, and inheritance

2.

Deut.
9. 18.

20.

inheritance, before the rest of the Children of Israel, What then, should they sit downe quietly? No, at the 18 vers. they were not to sit downe, but they were to passe over armed before their brethren, so God haueing provided for you, before many of your deare brethren, and his good people, you are not now to sit downe quietly in your own lot, but to go up armed before the rest of Gods people, and prayer is your best harnesse.

3.

Thirdly You are here on purpose to pray, it is the end why you are come hither, that you might haue liberty to pray, I am loath to speak it, I would I might not, you had praying liberty denied to you, when any met together in pri-
vat

vate to pray, you know it was theirs and your reproach, this place is your Gilgall, wherein the Lord hath rowled away that reproach from you, Oh that your liberty might not degenerate into licence, you haue now praying liberty and if this be the thing you are come for, and now you haue such an oppertunity, will you not improue it, if a man leaue one place of trading, that hee may set up his shop wirth more freedome in another, and in the second place money be brought unto him, will hee refuse to take money? this is your case, you could not haue so free a trade for heaven as you desired, here you haue leaue to open your shops, and behold this day a praying oppertunity, which I call money,
is

is put into your hands, will you refuse it, Consider you are come on purpose to pray.

4.

Lastly in all likelihood this country shall be hidden, and you shall not loose your prayers, I will tell you what Mr. Brightman saith, whose memory is sweet and precious, he saveth, there are three sorts of reformed churches, the first the German, the second, the French, the Sweedish the Scottish, and Holland, the third the English, which are all different, for the English is ruled by prelates, the French, the Scottish, Swedish and Holland is turned by presbyters the German hold consubstantiation, and other things which other reformed Churches do not, Germany therefore

fore he compared to Sardis,
and thence foretold all the e-
vills thit haue come upon it.
Holland, Swethland, Scotland,
and the French he compared
to Philadelphia; and sayeth
though they haue but a little
strength, and the houre of
temptation shall come, and
some shall labour to shut their
doore, yet none shall shut it,
it is the rather to bee conside-
red, because he foretold the
evils that came upon Germa-
ny, and why may he not speak
true in this also, and then who
would not pray for this peo-
ple, seeing that he may not
loose his prayers? wherefore
I intreat you in the Name of
God, now up and be doing,
arise; O daughter of Sion, arise
O hearts of the people of God
that God might arise, and his
G enemies

enemies might be scattered, awake, awake, and now up to prayer.

Quest. You will say to me we are agreed, wee must go to prayer, both now and at home; but what shall wee speak, that God may arise and that his enemies may be scattered:

I.

Rev. 18.
8.

Pf 121.

4.

2 Chron

6.34.35

First Bring forth the Lords engagements, and tell him how much hee is engaged to helpe the Churches, the Lord saith in his word, that Babilon shall fall, for strong is that God that hath condemned her: *the Lord saith, He never slum-breth nor sleepeth*, the Lord sayeth in his word; *If his people pray when they goe forth to warre, he will hear and maintaine their cause*, goe and tell God; Lord thou hast said thus and

and thus, thou hast said thou wilt neither slumber, nor sleepe, thou hast saide thou wilt maintaine thy cause, **Oh** then, arise O Lord, and let thine enemies be scattered.

In the second place. Tell the Lord how long hee hath seemed to sleep; and that the time appointed for the Churches deliverance is now at hand, saith the Psalmist, *It is time for thee Lord to work, for they haue made void thy Law;* and again, *Haue mercy upon Zion, for the time to fauour her, yea the set time is come, for thy seruants take pleasure in her stones, and fauour the dust thereof: this is the reason why the time is come, so go to God and tell him; Lord thou hast stood still a greate while, oh now the time is come, men*
G 2 have

2.

Pf. 119
126.

Pf. 102
13. 14.

haue made void thy law; the
Saintes pittie the cust, and take
pleasure in the stores of the
wasted churches, it is time for
thee to rise, *Arise O Lord. &c.*

3.

Further, Tell the Lord that
the enemies are up already a-
bundantly, tell him that ere
long he will rise though you do
not pray; Lord if wee should
never pray, wouldst not if you
helpe the Churches? and will
not thou arise a little the soe-
ner for our prayers, wherefore
Arise O Lord. &c.

4.

Lastly, Tell the Lord that
all things are now ready, it is
an argument that God moveth
us with to come in to him. Lord
we use thine owne argument,
Lord Arise all things are now
ready, when the wind is good,
& when the servants of the ship
are ready, and haue got their

The true Souldiers conuoy.

tackling all ready, and the anchor is up, ere the master is not come into the ship, they will send one to tell him, Sir the wind is good, your servants are ready, and the ship is under sayle; we pray you come away, so tell the Lord that all his people are up at prayer expecting him; and all the prayers of Gods people are spread; and their heartes under sayle, and nothing can be done till the Master come; untill God

himselſe come; come

therefore O Lord;

come away; *Arise O*

Lord & let thine

enemies be

scattered.

After this Sermon began to be
printed, somthing was added,
the rest was taken by Charact-
ers, whilest it was preached.

Faults escaped in the Printing.

pag. 5. l. 25. read. These. p. 12. l. 1. for so
 that read but p. 18. l. 6. r. flamer. p. 20. l.
 5. r. are apt. & l. 12. r. seemeth. p. 25 l. 2. r.
 blessing. p. 28. l. 1. r. owne p. 29. l. 5. r.
 contrary. & l. 21. r. be. p. 30. l. 4. 5. & 7.
 r. herehy. p. 42. l. 12. r. waxe, p. 45. in the
 margent for Ps, 1, 13, read, ler 31, 22, p:
 58 l. 5. r. this p. 93. l. 9. r. prayer & l. 19, r,
 at a window. p. 65. l. 14. r. mee. & l. 18. r.
 a tauerne p. 66. l. 1. r. fundamenta. p. 67. l. 17
 r. you that ly p. 67, & 68, r. ye that are mind.
 full of the Lord keepe not silence but once. p,
 73. l. 19. r. one another. l. 76. in the margent
 r. fugiential. 77 l. 21 r. for tenthly eleventh-
 ly. p. 79. l. 18 blot out Jf p. 80. l. 21. r. first p.
 81 l. 1 r. people of the Lord p. 84 l. 24 r. prayer.
 l. 87. l. 10 r. Archimedes p. 88. l. 6. r. gather
 vp. & l. 14. r. strange. p. 90 l. 17 r. our p. 91
 in the margent for spiritus r. spiritus & for
 astatos r, astutos. p. 93. l. 6 r. very & l. 8 r. o-
 rationis p. 93. l. 11. & 24. r. or opportunity. p.
 96. l. 20. r. for turned governed.